

Home Mission Echoes

"The Country for which I lifted up mine hand to give to your fathers"

Entered at the Post-office, Boston, Mass., as second class mail matter, Jan. 9, 1897

Vol. X

JULY, 1907

No. 7

The Declaration of Independence



WHO forgets that while that resistance was first brought to a practical test in New England, at Lexington and Concord and Bunker Hill, Fortune reserved for Yorktown of Virginia the last crowning battle of Independence? Who forgets that while the hand by which the original Declaration of Independence was drafted, was furnished by Virginia, the tongue by which the adoption of that instrument was defended and secured, was furnished by New England,—a bond of common glory, upon which not Death alone seemed to set his seal, but Deity, I had almost said, to affix an immortal sanction, when the spirits by which that hand and voice were moved, were caught up together to the clouds on the same great Day of the Nation's Jubilee?

ROBERT C. WINTHROP.

510 Tremont Temple
Boston

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. J. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt has charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

NOTE THE REMARKABLY LOW TERMS: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Home Mission Echoes will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of Home Mission Echoes, 510 Tremont Temple, Boston, Mass.

BILLS have been sent to delinquent subscribers of HOME MISSION ECHOES and no replies received. Please write AT ONCE whether you do or do not wish the ECHOES continued to your address.

When you write do not neglect to send the amount due on the subscription.

GERTRUDE L. DAVIS,

Business Manager Home Mission Echoes,
510 Tremont Temple, Boston.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

510 Tremont Temple, Boston, Mass.

Telephone: 457-3 Main

OFFICERS

President.—Mrs. G. W. COLEMAN, Boston, Mass.
Vice-Presidents.—Mrs. ANNA SARGENT HUNT, Auburn, Me.; Mrs. C. F. DYAN, Charlestown, Mass.; Mrs. F. O. DRAPER, Pawtucket, R. I.; Mrs. H. B. Houghton, Boston, Mass.; Miss FRILLA WHIFFLE, Pittsfield, Mass.; Mrs. S. A. TAUB, Rockville, Md.
Cor. Sec.—Mrs. M. C. REYNOLDS, 510 Tremont Temple.
Treasurer.—Miss GERTRUDE L. DAVIS, 510 Tremont Temple, Boston.
Auditor.—Mr. WALTER S. RAY, Boston.
Superintendent of Alaska Work.—Mrs. JAMES McWHINNIE, 510 Tremont Temple, Boston, Mass.

VICE-PRESIDENTS OF STATES

MAINE.—Mrs. ANNA SARGENT HUNT, Auburn, Me.; Assistant, for Eastern Maine, Mrs. GRACE H. THOMPSON, 54 Blackstone St., Bangor; Assistant for Western Maine, Mrs. M. S. HOWES, Ridgelyville.
NEW HAMPSHIRE.—Mrs. M. T. HOAGUE, Concord; Assistant, Mrs. F. L. KNAPP, Lebanon.
VERMONT.—Miss BERTHA FIELD, (Acting), N. Springfield.
EASTERN MASSACHUSETTS.—Mrs. E. R. CHRISTOPHER, 12 Spring Hill Terrace, Somerville.
WESTERN MASSACHUSETTS.—Mrs. JOHN HILDEBR, Holyoke, Mass.; Assistant, Mrs. Herbert E. Thayer, 77 Garfield, St., Springfield, Mass.
RHODE ISLAND.—Mrs. M. E. HINDS, Prov.; Assistant, Mrs. G. W. RIDLER, Westerly.
CONNECTICUT.—Mrs. E. DEWHURST, Voluntown; Assistant, Miss Mary L. Howard, Hartford.

ALL ORDERS FOR LEAFLETS AND MITS-BOXES should be sent to Mrs. JAMES McWHINNIE, 510 Tremont Temple, Boston, also all correspondence relating to ALASKA matters. ALL OTHER CORRESPONDENCE relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. REYNOLDS, 510 Tremont Temple, Boston.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

General Offices, 312 Fourth Ave., N. Y. City

OFFICERS

President.—Col. E. H. HASKELL, of Massachusetts.
Vice-Presidents.—FRED A. WELLS, Illinois; D. K. EDWARDS, Cal.
Treasurer.—FRANK T. MOULTON, N. Y.
Auditors.—EDGAR L. MARSTON, Esq., N. Y.; LEONARD F. REQUA, Esq., N. Y.
Cor. Sec.—REV. H. L. MOREHOUSE, D.D., N. Y.
Assistant Cor. Sec.—REV. ALEX. TURNBULL, N. Y.
Field Sec.—REV. E. E. CHIVERS, D.D., N. Y.
Editorial Sec.—REV. HOWARD E. GROSE, D.D., N. Y.
Rec. Sec.—REV. C. D. CHASE, Ph.D., N. Y.

GENERAL SUPERINTENDENTS OF MISSIONS

TRANS-MISSISSIPPI DIVISION.—Missouri, Nebraska, Kansas, Oklahoma, Indian Territory, Colorado, New Mexico, Wyoming, Utah and Arizona.—N. B. RAINDEN, D. D., 521 N. Y. Life Building, Omaha, Neb.
PACIFIC COAST DIVISION.—Washington, Idaho, Oregon, Nevada, California, Montana and Alaska.—C. A. WOODY, D. D., 302 Goodough Building, Portland, Oregon.
UPPER MISSISSIPPI DISTRICT.—Minnesota, North Dakota, South Dakota and Wisconsin.—O. A. WILLIAMS, D. D., Minneapolis, Minn.
THE FRENCH IN NEW ENGLAND.—REV. J. N. WILLIAMS, 19 Arch St., Providence, R. I.
THE GERMAN.—REV. G. A. SCHULER, 312a Charles Street, West Hoboken, N. J.
DISTRICT SECRETARY FOR NEW ENGLAND.—REV. F. T. HAZLEWOOD, D.D., Tremont Temple, Boston, Mass.

Teacher's Letters

THE letters from our teachers will be sent during the coming year beginning with October, 1907, each month for eight months, to those circles who send to the Directors of their respective Associations the money (sixteen cents) which it will cost the Director to send out the letters. Very few of the Directors were reimbursed for the money it cost to send out the letters last year. We at the Rooms are willing to take the trouble and expense of getting the letters to the Directors. Now it rests with each circle to inform her Director whether she wants the fresh, helpful monthly letter, and to send the money for the same.

Do Not Forget

the Woman's Home Mission Conference at Silver Bay, Lake George, July 12-19.

It is not too late even now for you to join us in this week of study and fellowship and recreation. There will be study classes and discussions and inspiring addresses that you cannot afford to miss, if you wish to be well furnished for your work next winter.

Send a registration fee of \$4.00 at once to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, and ask her to secure a room for you. More detailed information in regard to the Conference may be had from Mrs. Reynolds.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. X.

JULY, 1907

No. 7

Editorial

THE excellent reports of the Anniversaries at Washington in the denominational papers have doubtless been read by our constituency, so that even a brief review of them is unnecessary. These meetings were of a high order, and those who listened to reports, and addresses from the beginning to the end went away with thanksgiving in their hearts for the work which has been accomplished during the year. Large and enthusiastic audiences were present at each session. The prayer meetings conducted by the Woman's Foreign Mission Society, and the Missionary Union, at 8.30 each morning were helpful and well attended. It was evident that much time and thought had been expended in the preparation of this week of meetings. Two sessions had no "cut and dried" programs. While occasionally such meetings may be helpful, it would not be profitable to have them of frequent occurrence. It is very evident that Baptists are alive, and know what they want.

The provisional organization of the Northern Baptist Convention which was brought into existence at Washington during the Anniversaries was very enthusiastically endorsed by most of those who were present. The general work of the denomination has been carried forward by three societies—The American Baptist Missionary Union, The American Baptist Home Mission Society, and the American Baptist Publication Society. As one of the speakers said "Hitherto Baptists have met as fractions, bent on specific work, adjourned as fractions, to meet again as fractions. There has been no platform upon which Baptists could speak as Baptists, no getting together for action upon other questions than those that come within the sphere of one or another of the Societies."

The organization that has been effected is provisional for one year, to be referred to a delegated body for ratification at the Anniversaries in 1908.

From the discussion at Washington it was evident that it was the expectation of that body that in time the Missionary Union, the Home Mission Society, and the Publication Society shall become affiliated with the Convention, so that one Society shall consider reports from our missionary organizations, and also act upon all business relating to the denomination. The plan is before the denomination, and next year it can be accepted or rejected.

Provisional officers of the Northern Baptist Convention. President Chas. E. Hughes, New York. Vice-President, Harry Pratt Judson, Illinois. S. H. Greene, D. D. District of Columbia. Corwin S. Shank, Washington, Cor. Sec. W. C. Biting, D. D. Missouri. Rec. Sec. Geo. W. Coleman, Massachusetts, Treasurer W. E. Lincoln, Pennsylvania.

THE Missionary Reception given by the Baptist women of Washington, D. C., upon May 18th at the Raleigh Hotel, to the missionaries and visitors in attendance upon the Anniversaries, was a delightful affair. The beautiful hotel parlors were thrown open, and for two hours they were thronged with representatives from the North, South, East and West. It was an occasion long to be remembered, and reflected great credit upon the women of the Washington churches.

THE Woman's Meeting which was called by the Woman's Union of the Southern Baptist Convention for May 23rd, was held upon that date at eleven o'clock, in the Auditorium upon the Exposition grounds at Jamestown. The President of the Woman's Union presided, and representatives of the various Women's Missionary Societies of North America gave ten minute talks. It was a pleasure to see and hear these consecrated, cultured women. An informal reception was given the Baptist women present at the close of the meeting, at the Virginia Building.

The Women's Union of the Southern Baptist Convention is doing admirable work. This organization comprises both Home and Foreign Missions.

THE visit to the White House upon the afternoon of May 16th will not soon be forgotten. It was the privilege of the Editor to attend a similar gathering at the White House in May, 1888. One feature of this reception was different from that of nineteen years ago. The great body of Baptists in 1888 marched in a dignified manner to the Presidential residence, with the proud consciousness that they looked as well as they could. Then, beautiful sunshine, soft May winds, and appropriate anniversary weather attended us as we appeared before President Cleveland in 1888. In 1907, pouring rain, leaden skies, and cold east winds, greeted us as we wended our way to the White House. We had heart-felt sympathy for the messenger boys, who had to check 1800 umbrellas, and looked with dismay at the East Room carpet where wet feet and dripping garments passed for over an hour. Nevertheless, the President gave us a cordial welcome, and assured each one of his great pleasure in meeting a representative of the Baptist denomination. It was worth an afternoon of discomfort to shake hands with the great and good man who is at the head of our nation, Theodore Roosevelt.

"Keep your spiritual senses clear," said a noble artist to a pupil, "for nature does not reveal her beauties to a mind clouded by any darkness of character."—*The Advance.*

Statement

THE spirit and purpose of our constituency as manifested in word and deed at the 29th Annual Meeting in Cambridge, May 1st and 2nd, 1907, were a source of great encouragement to the officers and Finance Committee of the Woman's American Baptist Home Mission Society.

We went to that meeting oppressed by the conviction that we must retrench. After long and prayerful consideration of the expenditure of the past year, of the demands for the present year, and that we are already borrowing money for current expenses your Finance Committee inspired by the spirit of that meeting have resolved to retrench only a small amount. Still further we have been emboldened to plan for such an increase in our receipts for the current year as shall enable us not only to come to the next Annual Meeting without a deficit, but with a working balance which will allow us to begin the New Year without the necessity of borrowing money for immediate expenses. This means that we need from the women of our churches \$44,000 for the present year. Upon you we lay the responsibility of raising this amount, \$44,000.

For the Finance Committee,

Mrs. C. F. BYAM,

Mrs. M. T. BLANCHARD.

Two Gray Hills, Mission

CHOZIER, N. M., May 17, 1907.

THESE are busy days at the Mission. The activity expresses itself in the grinding of the corn-mill, the humming of the sewing machine, and the sound of the carpenter's hammer.

I am so glad that we have the machines, for the women can make their clothes better and quicker; but best of all it gives us an opportunity to get acquainted with them and we hope in time it may be an opportunity to lead them to Christ. The corn mill, too, is such a blessing my heart goes out in pity for the women and children who toil away at the grinding until streams of perspiration pour down their cheeks, and yet even that is easier than the old way of grinding between rocks.

The carpenter and his assistant Indians with Mr. Thayer began work on the mission almost two weeks ago. Aside from the selfish satisfaction of having a comfortable home, it will be a blessing and an education to these Navajos to have this nice building.

Mr. Varney, General Missionary of N. M., came Friday and was with us over Sunday. He says that he considers the field a very hard one and simply would not know how to appeal to these people. For instance, an old chief and his two wives came Saturday to the Mission for medicine, after a four days' journey. Mr. Thayer thought that possibly this was his only opportunity to tell them about Jesus, so he laid aside his other work and talked to them. They listened intently until Mr. Thayer asked the chief the question, if he had ever done anything that he felt to be wrong. But the chief at once said he was a good Indian—although we knew he had killed more than one white man years ago. He said he was known over the Reservation to be a good Indian. And so it is with most of them. They seem to have no conviction of sin. But God is able to break through even these strong hearts, and we are praying He may use us in some way to lead them to Christ.

—IDA THAYER.

The Negro Problem in Cuba



UNLIKE the Philippines, Porto Rico, and Central America, where a large majority of the people are colored or aborigines, Cuba is a white man's country. Two-thirds of her people are white, or near-white—the native Cubans being of mixed Moorish (Arabian) and Spanish descent, their ancestors having come from Andalusia, which for 800 years was held by the Moors. While few Cubans have negro blood in their veins, they affiliate freely with the black men, nor do they draw the color line as closely as we have found it necessary to do. The country is too new, too much in the fermenting state, for the color line to be drawn at all in business, politics, and war.

Yesterday, in an interview, Gen. Jose Miguel Gomez, recently the Liberal candidate for president, and, next to Zayas, the most influential white Cuban, gave me the Liberal view of the negro question in these words:

"Danger of negro domination in Cuba? We do not regard the possibility as a danger. Our constitution was made so that in our republic no race may dominate exclusively. Article 11th declares that all Cubans are equal before the law, and that the republic recognizes no personal privilege. There is, then, here no supremacy of caste, and the right of suffrage assured to all Cubans in Article 38 of our fundamental law itself will place all elective offices within the reach of all citizens not incapacitated legally.

"When the white was born in Cuba he found by his side, protecting and cherishing him, the black woman, who was to him a second mother always. From the black slave, held in bondage by an institution which did not originate with Cubans he met with submission and loyal service, and in that slave he found the best of his welfare. In the free negro, exalted to the noble condition of citizen by the common exertion of both races, fraternizing in their love of national independence, he received, and still receives, marked indication of consideration and respect; the black man was his companion in arms, and his fellow-citizen in peace. No, in Cuba there is no 'black peril,' nor do our laws permit the exclusive domination of any one race.

"Cuba has in the black race a loyal element, just as the United States may be certain of the most respective gratitude and support of the Cuban people."

WHAT CUBA ASKS OF US.

Aside from the politicians, the universal demand in Cuba is for a protectorate or annexation. Practically all the tobacco and sugar-cane growers and business men, whether Cuban, Spanish, or American, unite in saying that otherwise the marvellous resources of Cuba must remain undeveloped through fear of the revolutionary habit, and that, gentle and adaptable as the great body of the scattered people may be, they are children groping in the dark, lacking in patriotism, education, and any intelligent conception of the duties of citizens.

"I know my people well. I have governed them and directed them from 1878 to 1898 and during the Spanish war, and have represented them in the Cortes. I know that they are a noble and well-meaning people, but I know also that they have defects as great as their virtues—some inherited, some acquired through innumerable misfortunes. Cuba, being a child, needs a form of government intermediate between dependence and independence—related to that autonomy wisely established by England over some of her colonies.

"The Cuban people can and must be free, but they are not yet prepared to be independent and self-governing. This is the view of an impartial and detached observer who belongs to no party."

"Our message to the people of the United States can be reduced to asking them to reinstate in Cuba a government under American control in the most efficient and positive form, so that the people may be educated and prepared gradually for life in a democratic republic."

The Spaniards (who comprise ninety per cent. of Cuban immigration, and who do most of the work in store and field) unite with the most enlightened and patriotic native Cubans and with the six thousand American residents in declaring that a stable government, and consequent development of her vast resources, under native Cuban rule, will be an impossibility for generations to come. The "Big IP" in Cuba is this: Will the United States establish and maintain a protectorate here permanently? Until that is accomplished there is little hope for the peaceful development of Cuba.



TOBACCO CULTURE NEAR MARIANAO

The problem before the Washington administration bristles with difficulties. That the turbulent and disgruntled wander-soldiers who have the insurrection habit, will force us into the intervention habit, and require that the United States become something more than the benevolent trustee of Cuban autonomy, is regarded every where (except in Havana) as certain! When that time comes Cuba will be, as it should, some thing more than a winter garden of the United States.

CUBA'S INDUSTRIES.

Notwithstanding the fact that Cuba's only industry, her only source of wealth, is agriculture, no serious attempt ever before has been made to improve the quality of her cane, tobacco, or fruits, to eradicate plant diseases, or to develop the dozens of wild plants suited to the manufacture of rope-fiber, hats cordage, perfumery, oils, jams, and forage. Before the coming of the Americans there was not an orchard in Cuba, only scattered trees, mostly wild; and if one mango or one orange tree out of a hundred chanced to produce a superior, valuable fruit, it was regarded as a miracle, impossible to propagate. There was not, and is not yet, a cannery, dairy, rope-factory, or rice field in Cuba. All her fruits were left unclassified,

and many of them unknown, while even the few cultivated plants and fruits were unnamed and uncatalogued. What an opportunity for a second Burbank!

—By permission of *Times Magazine*.

"Bow Alien Women are Cared For and Given a Start in Life"



ITH immigration at flood tide, the Battery landing of the Ellis Island ferry presents a scene that is not to be matched anywhere for varying human emotions and behavior. Five thousand persons every day in the week are arriving at the port of New York and there seems no spot too remote or obscure in all Europe to be represented in the throng.

The proportion of women is noticeably small, but for every woman arriving there is usually an array of relatives or friends to meet her. It is from these groups of women that some idea of the transformation America brings about may be gathered. The new arrivals are generally without hats; gay-colored, tight-fitting waists, and short, full skirts of a different hue usually constitute their costume, set off by a bright-colored handkerchief or shawl about the shoulders. Those who meet them may not have been in the country more than a few months, but their clothes are "American-fashion"—huge, befeathered hats, short-sleeved waists and coats, hair done in the inevitable pompadour with many glittering combs, and, final touch of elegance, soiled white gloves! The newcomers gaze at this array of unheard-of elegance in envious amazement, oblivious for the time of all else; the new country, the new life, all reduced to the overwhelming realization that such clothes may some day be theirs. It is only

when they are propelled toward the steps of the elevated or the subway, when fear of such strange means of travel asserts itself, that they come back from their dream of clothes to practical affairs.

For girls who come into the country alone, without friends to meet them, there are many safeguards. At Ellis Island



TOBACCO MARKET, HAVANA

and there are about fifty missionaries in constant attendance, representatives of societies that maintain homes for immigrants. One of the oldest of these is the Immigrant Girls' Home, which has been in existence for about twenty years under the direction of the Woman's Home Missionary society of the Methodist Episcopal church. Miss Matthews, the missionary of the home, has been engaged in the work for twenty years, and is an expert in judging the character and capacity of the girls and women who come under her observation. Every day finds her at Ellis Island seeking out friendless girls and caring for them until their future is settled.

April, May, June, September and October are the months when girls and women arrive in the greatest number, and then the pleasant home facing Battery park is filled to overflowing."



NATIVE SUGAR-CANE CUTTERS

Ponce, Porto Rico

Returning in the early fall to the Island, I found a great deal of work awaiting me. A proof of progress in building anything from a garden wall to Christian character, is the ability of either to stand alone in spite of stress and storm. The fact that the Baptist churches in the little Island do not retrograde during the missionary's absence of reasonable length, is a sign of life.

But these people cannot do without us yet, and I found a welcome awaiting me on my return that cheered my heart.

Our people are growing spiritually, and I see this more than in any past year. One sign of the mother's interest is the trouble they take to send the children, even the very smallest ones, to Bible School, Sunday mornings. One "sister" sends five, and the oldest is about ten. All of these are little boys and the oldest attends to the wee ones' caps and pennies in a most fatherly manner.

From another family a mother sends seven, some of them nephews and nieces. No wonder that she cannot attend the school herself, as these and two more must have "breakfast" on their return at eleven o'clock! She creeps in tired and worn to evening service, leading one or two of the little ones by the hand.

Without having a formal Cradle Roll, I have tried to stir in the mother's hearts a realization of the necessity of beginning early with their babies in the "Way," and the result is a large Primary Class on Sunday mornings in Ponce, composed of these little ones almost all of them from Christian families. What this will mean in the future does not need to be explained.

After a period of discouragement, on my return, as to the young girls of our churches, I have been very much encouraged during the past months. These girls have rallied around us for helping in chorus singing, and for taking minor parts in mission-teaching and visiting.

One young woman a few years ago, a member of my primary class, is now my assistant in the Ponce Primary class, and can be left with the fifty little ones, when I must be away. She is studying music on the organ with me, and will soon be able to play in the services during my absences. Matilde is a golden girl, of rare humility, modesty, and faithfulness, and is but seventeen years old.

Others are coming to the front anxious to help, and I only want more time, to form a training class of these young women for which they are now ready.

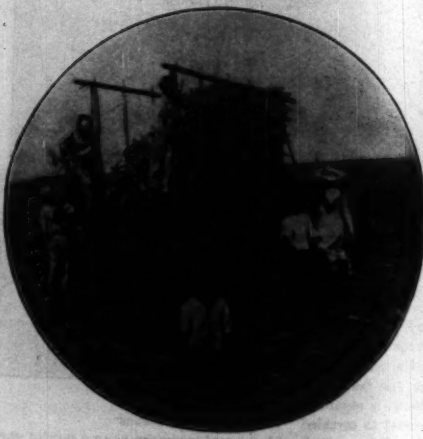
The children's sewing class in LaPlaya grows in numbers, and I can see that the little seamstresses are making progress toward "self-support." Drawn work, so exquisitely made here, wears out the nerves of these nervous girls, and injures

their sight so much, that I am urging our people to have their daughters taught plain sewing rather than the fancy needle work. The latter pays better in a sense, but does not give the steady income that plain sewing is sure to bring. I hope to begin two more such classes during the school vacation, in two other places, for in this way I can be with the little girls, and teach them much beside sewing.

The woman's classes in the evening of each week are well attended by the faithful ones, and we can see the difference in the growth of these, and of those who, for good reasons or otherwise, do not come to the classes.

In a few weeks, I hope to organize women's missionary societies in the Ponce and LaPlaya churches, and a children's mission band. We have had mission studies, but all of our people are so poor that it did not seem wise to multiply offerings until they should become fixed in habits of giving to the church expenses, and in helping in its own missionary work. Now, they are ready to look and help abroad, and they will do it intelligently and willingly.

A woman, who is not yet one of us, said to me the other day, that she was thankful for Jose's conversion, as now there was always a little money to be put into the Dome bank every week, whereas in the other days there was never anything left on Monday mornings of Saturday's wages. Jose's eyes shone also, as he pointed out to me a cottage near by, which he has just bought with his savings.



LOADING SUGAR-CANE IN THE FIELD

A young friend, not a missionary, though teaching in a Porto Rican mission school, recently wrote to me expressing many a perplexed thought of my own. She has been visiting a sick woman, with Miss Greenlaw, and wrote, "Positively it seemed almost a mockery to read—however true and good—some selections from a holy book, to a woman and half a dozen children who seemed impervious to anything on account of the dirt, I wonder if a 'spring cleaning' would open the pores of their souls."

It must not be supposed however, that all our poor people are of the most lowly and unkempt, for that would be far from the truth.

My hope is strong, therefore, for another year among these people, which shall not be in vain "in the Lord."

—JANIE P. DUGGAN

Roman Catholic Opposition in Brazil.



N article appeared in one of the daily papers of Rio de Janeiro since the Pan-American Congress, written by a monk in the Sao Bento Convent near at hand, denouncing in unsparring terms all the American Protestant ministers as impostors, and particularly the audacity of the Bible societies. The colleges of "Seminary of the Protestant Poly-Sectarian Propaganda" are, of course the source of apostasy both from the faith and Brazilian patriotism. Such outbreaks of furious hatred are perhaps natural when we consider the conditions which produce them. They impose on the missionaries a heavy burden, which the Church at home ought to help them carry. It requires the finest quality of Christian patience to endure with much long-suffering the misunderstandings and bitter aversion of such opponents. At the same time their very fierceness is testimony of the great success of Protestantism in Brazil.

Santiago, Cuba



HIS has been a busy year for me, and I trust a profitable one. I feel I have done my best under the circumstances. It is a difficult task to make the right division of your time in an ungraded school where you have so many different classes to hear each day. I only trust I have used my time to the best advantage.

Sometimes I'll have a pupil up explaining something to her and think she fully understands it. I call her up again and find that she knows nothing about it. This of course will discourage me and I think all my labor is in vain, but I will call on another and find that she has understood and this gives me fresh courage to go on.

They are such restless children it is so hard to grasp and hold their attention. We fully realize that Cuba's future rests with the children of this generation, would there were more Christian schools. The public school system is very poor, the people realize this and send their children to private schools.

I have enrolled during the year 47 pupils, but have now only 30. Some being old enough to work out have left school to earn their own living, others have moved away. The attendance as a whole has been very good. Most of the school children are members of our Sunday School. The average attendance at Sunday School this year has been 60. Miss Hayes has an industrial school, the school children attend and take much interest in the work.

Beside my Sunday School class I have charge of the Endeavor and Temperance Class. I was also made President of the "What You Can" society. At present we have only a few members. We are making a quilt which we will sell and use the money toward fixing up our church.

Sunday March 24th, we had a Temperance program. The children recited and sang, they did very nicely. Cuban children enjoy public speaking very much and it does not take much effort on their part to do it.

Our association met last week at San Luis. I attended and enjoyed the meetings very much. Each church was well represented and most of the workers were there. I was so glad to meet them and be with them. All went off smoothly, many beautiful sermons were delivered. The reports were all very favorable, the conversions have exceeded those of last year, also the field has been extended. The last day we met in the Cristo College, and were entertained that day by Dr. Moseley.

All is quiet in the political life just now, but I am afraid it is the calm before a storm, many fear trouble after the election in June, and I am inclined to think that way too. Cuba is not ready to govern herself just yet. It is a sad fact but it is true.

—MAGGIE HOWELL.



PROPAGATING GROUNDS AT SANTIAGO DE LAS VEGAS IN CHARGE OF AMERICAN EXPERTS

AS we listened to Mrs. Troyer of Porto Rico, at the Anniversaries, as she told of the wonderful work the Lord has done through the school established at Coamo, we were glad that our Board had voted in April to take up the work which we reluctantly laid down last year for lack of funds. We feel that we should have a part in the school work of Porto Rico. Miss Hattie Greenlaw is a Massachusetts girl, and should be supported by our Woman's Society. We hope she will come to New England some time and tell of her work.

THE resolution passed at the Anniversaries suggesting the apportionment of definite sums of money to the churches for the use of the various missionary organization was a move in the right direction. By this means the churches will know what is expected of them, and will make an effort to secure the funds needed. The Women's Societies established this method years ago, and find that the circles in most cases gladly welcome this systematic way of securing funds.

THE years of God are full and satisfying; each soul shall have its turn; it is His good pleasure to give us the kingdom. There is so much room; there are such thronging possibilities; there is such endless hope.

—MRS. A. D. T. WHITNEY.

1854-1907



VER the First Baptist Church at Beverly, Mass., presided the Rev. E. B. Eddy, who had recently brought his young wife to share his labors. She was full of enthusiasm and much interested in home missions, which was beginning to be a topic of increasing interest in the neighboring churches. On the afternoon of February 7, 1854, thirty ladies assembled at the home of the pastor on Thorndike St., and formed the Woman's Home Mission Society. The object was to promote the Gospel in North America. Eleven of the charter members are now living. For a number of years only the annual meeting was held at the homes of the members. The assessments were sent to the Home Mission Society in New York. A rule was made that every member in the church should be represented, and those who were able paid through regular dues for those who could not do so. For this they were commended by the Home Mission Society.

One pleasant feature was the gathering at the homes of the members in the out-lying districts. The husband of one of the ladies fitted his express wagon with boards, and with a wagon full would drive the members whither they would. The rule was made that for tea the menu should consist of bread and butter, a cup of tea and one kind of cake. One lady baked part of hers in a Washington pie, and the rest in the usual sheet. She was reprimanded for breaking the rules, and asserted that it was all one mixture.

During the war interest and receipts fell off as all had dear ones on the field, and thus interest centered there.

In 1855, Mrs. D. P. Morgan, who always brought life and zeal into any undertaking, with the other officers, succeeded in reviving the interest, and also an increase in receipts followed. Up to 1892 there had been three societies, the Woman's Foreign Mission Society, the Woman's Home Mission Society, and the old Mission Circle. It was thought best to simplify the work by condensing the three into two. Accordingly this was done, and home missions have stood on an equal footing with foreign since that time.

In 1893 our society which had been independent for twenty-nine years, became auxiliary to the Woman's American Baptist Home Mission Society, and became identified with the work at large. Since that time great improvement has been noticed in the attendance at the meetings, and in the receipts. Meetings have been held in alternate months with the Foreign Society, and have proved interesting and helpful.

On March 14th, the Woman's Home Mission Society, and the Woman's Foreign Mission Society were merged into the Woman's Missionary and Benevolent Society, with our pastor's wife, Mrs. C. W. Chamberlin, as president. In addition to the officers we have a Home and Foreign Mission Committee, a Cordiality, Benevolent, Literature, Social, Supper, Work, Barrel, Children's Home, and Foreign Mission Band Committee. The officers with chairmen of the several committees constitute the Executive Board.

We plan to study for five consecutive meetings "Christus Redemptor," and then for five more "Incoming Millions." On the first Thursday of each month is our study day. On the third Friday is our sewing meeting, with the devotional meeting after, followed by the meeting in the chapel in the evening. Thus bringing into active service more women, and we hope to continue to increase our receipts to both societies, and enlarge our vision, and to take a deeper interest in all departments of our Master's work.

—NANNIE L. STONE.



ROUGHLY speaking, the City Hospital costs Boston half a million dollars a year for its maintenance. During the 12 months between 8,000 and 9,000 patients are treated. This number does not include, of course, the out-patients who come to the hospital for treatment and do not stay over night. In recent years the number of patients treated in the out-patient departments has averaged close to 39,000 for each 12 months. The number of visits these sufferers have paid to the hospital comes to the enormous total of 125,000 during the same period.

It is a really enormous field the hospital covers, and a variety of nationalities find relief there. Boston sent during this 12 months 2,215 patients for treatment; other towns in the state had the respectable total of 818; Maine had 291, New Hampshire had 121; Vermont, Rhode Island, Connecticut, the Middle Atlantic states, the District of Columbia and the southern states were represented by several hundred patients. And here are a few of the countries from which the invalids came: Ireland, 1672; British provinces, 900; Italy, 353; Russia, 321; England, 282; Sweden, 150; Germany, 114; Poland, 39; Greece, 22; Norway, 40; France, 14; Portugal, 12; Turkey, 10; Finland, 10; Hungary, 9; Armenia, 7; China, 5; Roumania, 4; Bohemia, 3; Spain, 2; Lithuania, 2; Chili, 1; Hawaiian Islands, 1; Asia, 1, and a score of other countries were represented. Boston may be said to open its arms to the sick of the world at the Boston City Hospital."

Water Dolorosa

"Because of little low-laid heads all crowned
With golden hair,
Forevermore all fair young brows to me
A halo wear:
I kiss them reverently,—alas! I know
The stains I bear.

Because of dear but close-shut holy eyes
Of heaven's own blue,
All little eyes do fill my own with tears,
Whate'er their hue;
And motherly I gaze their innocent
Clear depths into.

Because of little pallid lips which once
My name did call,
No childish voice, in vain appeal, upon
My ear doth fall.
I count it all my joy their joys to share
And sorrows small.

Because of little dimpled, cherished hands
Which folded lie,
All little hands henceforth to me do have
A pleading cry;
I clasp them as they were small wandering birds
Lured home to fly.

Because of little death-cold feet, for earth's
Rough roads unmeet,
I'd journey leagues to save from sin and harm
Such little feet;
And count the lowliest service done for them
So sacred—sweet!"



The American Baptist Home Mission Society

Editorial Notes



ANNIVERSARY WEEK in Washington was all that had been anticipated. Washington never looked lovelier. The dome of the capitol rose against the sky line with its lines of superlative grace and beauty. The Washington monument towered above all other objects. The White House was not only a center of interest, but on one rainy afternoon was the scene of a reception that afforded chance for all to grasp the hand of President Roosevelt, while those who were in the front of the long procession heard him give his brief but hearty address of welcome. It was like him to say that he was especially interested in home missions just now, for he found it kept him busy looking after the people of the homeland; and he had always felt that while it was well to look after the mote in the neighbor's eye, it was good to take care of the beam in one's own. Washington drew a crowd, and all must have felt the spirit of patriotism which the capital inspires.

The meetings were excellent all the way through. While there was much to see, the delegates showed that the meetings came first and the sights second. Calvary Church was crowded most of the time, day and evening. The arrangements were admirable, the committees had attended to everything, the exhibitions had good space in the Sunday-school House, there were plenty of committee rooms, and the people were given such accommodations as they desired, from the expensive hotels to the reasonable boarding and lodging houses. The Missionary Union filled its sessions with interest, the Publication Society presented its work promptly and had an evening of platform addresses of unexceptional strength, and the two sessions of the general meeting which resulted in the organization of the Northern Baptist Convention kept everybody alert with interest. The Sunday services were impressive, in spite of the tremendous thunder storm in the afternoon and evening. Dr. MacArthur preached one of the great sermons of his career, rounding out in a sense his thirty-seven years of pastoral service and starting him off on a new period.

All this was preparation for the seventy-fifth anniversary of the Home Mission Society. The sessions occupied only Monday and the morning of Tuesday, but perhaps the Society has never had a more effective meeting. The attendance was excellent, the interest manifest, the spirit of loyalty strong.

Much had been expected from Dr. Morehouse in his review of the seventy-five years, and he fully realized the expectations. It requires a masterly grasp of subject and situation to recount in an hour the achievements of three-quarters of a century of unparalleled development. The address was immediately characterized as statesmanlike, and that word best describes it. The whole field was brought before us, the tasks were disclosed, the forces and resources were marshalled in review, and then with keen forelook the forward march was outlined: It will be published, and all can read it in full.

The fields represented by workers were Cuba and Porto Rico, and Dr. Mosely succeeded so well in showing the work and needs of his new International College that about \$2,500 was pledged on the spot for scholarships and other school work. This came in an entirely spontaneous manner, as there had been no thought of asking for gifts or pledges. One man was moved to offer \$200, and others took it up, so that the Cuban superintendent found his work done for him, and was as relieved as he was happy. The new school will greatly enhance the efficiency of the work. Mrs. Troyer, of Porto Rico, made a not less effective appeal for her school work, and again a spontaneous offering was made, although not so large in amount. It is a pity the women of New England cannot hear this noble woman tell of the work into which she is pouring her life. They would not doubt her when she expresses the conviction that she has a commission from God to do just the work in which she is engaged. She carries the proof of it in her personality and in the intensity of her faith and zeal. Naively she told how the needs had impressed her, and although not then commissioned by the Society she had begun to teach; then the children kept coming and begging her to take them, the mothers added their entreaty, and she couldn't resist. By and by the Society did commission her, and step by step the work grew until now she had a school, a corps of earnest and loving teachers, a splendid body of students, a building finished and another projected, a home built for Mr. Troyer and herself by his mother, and in all the Lord had prospered and blessed them beyond their faith. Money must be had to help sustain converts whose parents cast them off when they united with the mission church. This appeal brought the responses. The transforming work done was shown in part by the handiwork of the girls, which Mrs. Troyer had on exhibition and sale. The work showed the skill and taste of the Porto Ricans. Coamo will be the center of development through this school work.

In the evening of Monday there was a thoughtful discussion of the colored problem by Prof. Mitchell of Richmond College, one of the broad-minded educators of the South, who believes that only by kindly treatment and Christian uplifting is the race question to be settled. Then the editorial secretary took the great audience, by means of pictures, over the seventy-five years, showing by contrast the changes and achievements of the Society, making it plain that pioneer work is as real and necessary to-day as ever, that church edifice work yields remarkable results, that the educational work has been surprising in its extent and character, and that in its work among the Indians, the Cubans and Porto Ricans and Mexicans, and among the foreign peoples sent to us providentially, the Home Mission Society has made the most of its resources. Putting this presentation and that of Secretary Morehouse together, the survey was perhaps the most complete and impressive that has been made. The field session Tuesday, with business, closed the anniversary. It was voted with deep feeling that retrenchment ought not to be made, and that the churches should be appealed to vigorously to raise the debt and make it possible to keep up to the present outlay. Nothing more significant has been passed than the resolution looking to a carefully prepared budget by the societies, and then the apportionment of definite amounts to the churches, which will be asked to make this apportionment a part of the regular church budget, instead of leaving the missionary enterprises to the chances of spasmodic collections. If this measure can be put into effect it will solve the financial problem. Why not?

Story of The Figures

THE seventy-fifth anniversary has led to review and to reflection upon the totals. Of course we always have to clothe the figures with life, to get out of them their story. Take that total of over six thousand churches organized by missionaries of the Home Mission Society since 1832. The mere total means much, but it becomes a different thing when the fact is mentioned that in this list, if you had it complete, you would find the first churches in every important city and town in all the great West, and the Middle States largely also. Baptist beginnings in Chicago, for example, were in 1832, when the missionary of the Society in the first year of its history was sent, as he thought by mistake, to that fort on the lake, where the Pottawatomies were still claiming ownership. Think of the churches we have in Chicago to-day. The mother of all was the Society's child. So you will find it, go where you will, through all the region developed since 1832. The six thousand churches mean sixty thousand, when the offshoots of the original planting are counted.

Then take that total of 208,000 baptisms, and add to it a larger number received by letter. March an army of two hundred thousand in review, and the numbers alone would become impressive. Increase the total brought into our churches to the neighborhood of half a million, and you have a host worthy of counting—a host signifying something worth while to a Christian civilization and a national development. For a man or woman saved is not to be counted and then forgotten. A living Christian is a steady influence for good, and every individual becomes the center of spiritual life. Be-

yond our human comprehension is the power for righteousness of such a multitude. Included in it are the leaders of hundreds of communities. These churches and their members, we should not forget, have represented the best life and aspiration and achievement of their hamlets, villages, towns and cities.

Sixteen and a half millions of dollars raised for the home mission work in the seventy-five years. This would loom large to the godly men who raised the \$6,586 the first year, but it has not by any means represented the increasing wealth of the denomination, nor has it been anything like as large as the needs of the home mission field. Let us be thankful for what has been given and done, but let us size up the situation in the light of to-day, and realize that we must do more or prove recreant to a great trust. A million dollars a year is the least that will measure up to the present demands.

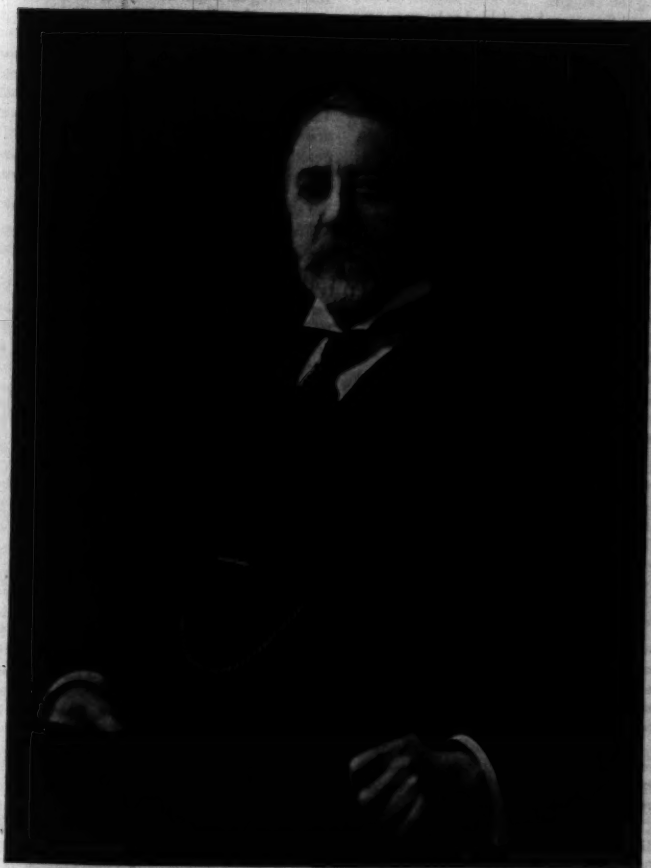
Looking Backward



THE early records of the Home Mission Society are full of interesting facts and incidents. The editor was struck, in glancing over the items of the first treasurer's report made in 1833, with the individuality expressed in many of those first subscriptions and gifts. Take these items as illustrations:

"Orphan's Offering," in letter without name	\$10 00
Lydia Sherwood, Fairfield, Conn., to constitute John P. Turney Life Member	\$30 00
A Female, Providence, R. I.	0 50
Students, Brown University, to constitute Pres. Wayland, L. M.	46 00
Females in Sharon, Mass.	7 50
Females in Attleboro, Mass., to constitute Rev. J. E. Forbush, L. M.	30 00
Malden, Mass., Female M. Society	11 05
A lady, avails of a useless article of dress	9 00
Mrs. Esther Waters, Worcester, Mass., to constitute Joel Marble, L. M.	100 00
Ladies of First Baptist Church, Providence, to constitute Rev. R. E. Pattison, L. M.	100 00
A lady, Framingham, avails of ornaments	5 68
Lady in Framingham, avails of ornaments	6 75
From a Lady, by Dr. Bolles	10 00
A little girl	10
A female 22 cts. A lad 25 cts.	47
Infant Class S. school, 2d Church, Salem	22
Lynn, Mass., Baptist Sunday school, for Sunday schools in the Valley	4 50
Brookline, Mass., Juvenile M. Society for S. schools in Valley	10 37

From this it will appear that the good women were given from the first to Home Missions, and that the Sunday schools and mite societies and primary classes were interested. The principle of self-sacrifice came in, also, and the Framingham lady or ladies who discarded useless ornaments and gave the proceeds to missions set an example not infrequently followed. Think how the debts would go and the treasures be filled and the kingdom advance if only the absolutely useless things were turned into money for God's cause. All honor to the givers of the early days. New England, by the way, gave nearly three quarters of the total that first year.



HENRY L. MOREHOUSE, SECRETARY 1879-1907

A Wonderful Work



Give here two or three paragraphs from the able review of the Home Mission Society's seventy-five years, made by Secretary Morehouse at Washington. The entire address will soon be in print, and we hope all Echoes' readers will send for it. But these extracts are good for quotation and reflection. Speaking of the interdependence of the home and foreign work, he gave these facts in illustration:

HOME AND FOREIGN INSEPARABLE

Have the four and three-quarter millions expended in the West paid? Most abundantly. Listen to this one fact in

evidence: The Baptist churches of one state, which received \$292,000 missionary aid from the Society, have already given \$207,000 for foreign missions; of another, \$204,000; of another, \$194,000, and a Pacific Coast state which received from us \$328,000 has given \$250,000 to the same object. The Society has insisted upon the broadest development of the missionary spirit in the churches receiving its aid. The first known contribution of Western Baptists to the Missionary Union, in 1847, was \$98.34. Since then from twenty of these Home Mission fields beyond the great lakes more than \$1,300,000 have gone to its treasury. And this, mark you, is but the beginning. Not money only, but robust missionaries, have gone thence to heathen lands, one of whom, in what God has wrought by him, is worth more than all we have put into that

West—Clough among the Telugus. No other modern mission field on earth in seventy-five years has yielded so large returns for the investment as the western fields.

THE MISSIONARY FORCE

The Missionary force in the first twenty-five years aggregated 2,721; in the second period, 6,572; in the third period, 24,286; the first year 50 were appointed; the last year 1,536. Whatever success has attended the work is due, largely, under the blessing of God to men of force and foresight all along the frontier, who have endured and to-day are enduring hardness as good soldiers, living on meager salaries, with wives as worthy as themselves for their patient endurance of privations; heroes of the cross, whether on Western fields or among the Negroes of the South or the Blanket Indians, or standing against ostracism and persecution among our foreign population or fording swollen streams and threading mountain bridle-paths in Cuba and Porto Rico. It has not always been easy to secure for important positions men of desired ability; yet many such have cheerfully gone and made their mark upon their own and future generations. In the South particularly, cultured women, as well as men, from Northern homes have cast their lot with the lowly:

"And, taking their youth and beauty,
They laid them, untouched of shame,
On the lighted altar of Duty,
That burns with a changeless flame;
And leaped from their own white places,
With cheer for the sad, young faces
Where Sin has furrowed her traces,
And Sorrow has carved her name."

GROWTH OF RESOURCES

As to resources—these are exponents of the devotion of the donors to Christ, according to their ability. Small was the Society's capital the first year, for its fifty appointees and for expenses of administration,—only \$6,586.73! But a beautiful spirit of sacrifice was breathed in the letters sent with many of the gifts. The withdrawal of Southern Baptists in 1845 made no appreciable diminution in receipts: indeed, in two years later they surpassed those of any previous year. In the first period the largest receipts in one year were \$55,546. The \$100,000 mark was first passed in the second period, in 1866; rising to \$221,000 in 1874; falling to about half the amount in 1879, and reaching \$311,000 in the jubilee year, 1882.

In the third period, the \$400,000 mark was passed in 1885; the \$500,000 mark in 1887; the \$600,000 mark in 1898; the \$700,000 mark nearly reached in 1901; and the \$800,000 mark passed in 1906 and 1907. Nine times in the last period have the annual receipts exceeded the sum total of the first period. Permanent funds have increased sevenfold in this period.

The following are the totals by periods of twenty-five years each: For the first, \$576,473.23; for the second, \$3,320,099.23 for the third, \$12,445,295.00, making a grand total of more than \$16,000,000; two-thirds coming in the last twenty-five years.

ABOUT THE DEBT

Do you exhort us to keep out of debt? Has the exhorter himself never been in debt? There are times when to refrain

from doing an important thing for the lack of a few hundred or even a few thousand dollars is recreancy to God. Were railway companies to wait until a profitable traffic is assured, many of our most important lines would never have been built. Outlay for irrigation dams and ditches antedates the return from settlers. Would we ever have saved the imperiled Union, had we waited to have in hand nearly three billion dollars before firing a gun? Sometimes in affairs of the kingdom, as in affairs of state, we must mortgage the future to meet an emergency, or go down in disgrace.

THE DENOMINATIONAL MOTIVE

After speaking of various other motives, such as the Christian philanthropic, patriotic and altruistic, he said:

And what of the denominational motive which was pronounced with our fathers whose convictions were forged in the fiery furnace of persecution? Is it obsolete and of no account to-day? This is yet a Baptist Home Mission Society, with decided emphasis on that term that stands for so much that is glorious in modern Christendom and modern civilization. Ours is still a great mission for a spiritual church membership; for the simplicity that is in Christ; for religious sincerity; for the sufficiency of the Scriptures in matters of salvation and for the supremacy of Christ in every church and in all things. Without abating our love for others, a revival of a healthy, virile, self-respecting denominational spirit in our missionary undertakings would be valuable, not simply that the denomination be glorified, but that the truths for which we stand should triumph.

GIRDING FOR SERVICE

So, then, on this seventy-fifth anniversary of the American Baptist Home Mission Society we gird ourselves anew for the more thorough evangelization of our loved land, as of paramount importance to the preservation and the perpetuation of the best in our civilization and for the more speedy conversion of the world; summoning to the accomplishment of the tasks before us all who love the souls of their fellow-men, their native land, and above all, their Lord.

SOME TOTALS FOR SEVENTY-FIVE YEARS

Missionaries and Teachers since 1832	35,426
Churches organized	6,113
Grants for church edifices	2,628
Sunday Schools organized	10,500
Persons baptized	208,168

AMOUNT RECEIVED FOR ALL PURPOSES:

First 25 years	\$ 576,473.23
Second 25 years	3,320,099.23
Third 25 years	12,648,722.49
	\$16,545,295.35
Amount Needed Annually	\$ 1,000,000

A Practical View



IN his address to the graduates of Shaw University at the recent commencement, President Charles F. Meserve gave this sound advice and encouragement:

"A few weeks ago I was standing upon a wharf in a seaport town of Eastern North Carolina. A sloop had just come in to unload oysters for a canning factory. I said to a colored man near me, 'How many oysters have they in that sloop?' '500 bushels,' was his reply. 'What is the price?' 'Ten cents per bushel,' 'How long has the sloop been out?' 'Two days and a half, and the colored man and the two white men will receive \$50.00 for their labor of two days and a half and the wear and tear of their sloop.' I then said, 'How soon will they go out for another cargo?' 'How soon?' They went out until they have spent the \$50.00 and there are beds of oysters more than a foot deep out on the ledges waiting for them to come.' I then queried, 'How are the people getting along down here?' 'Oh, we are getting along first rate. We are all good natured and are all lazy, white and black alike. It does not take much to satisfy our wants and we get the things we need without much effort.' And all of this occurred at a time of scarcity of labor, when distinguished southern men have gone abroad to act as agents and induce immigrants to come to this country. It simply means that unless those who are indolent and shiftless wake up they will be driven to the wall. I believe, however, there is sufficient good sense left on the part of the large majority to realize the situation and that the coming of immigrants instead of being a blow to the race will result in greater activity on the part of the indolent classes. I have never understood why it is that the good Lord allows some white and some colored men that I have seen almost daily for years walking the streets of Raleigh, shiftless, lazy, non-productive, to consume the efforts of other people's toil. They are like bricks of putty in the walls of the edifice of society. They not only afford no strength, but are a source of weakness and have to be kept in place by the strong and well burned bricks of honest toil and earnest effort. In a time of remarkable material prosperity, when the supply of labor cannot or does not meet the demand and wages are higher than hitherto, it behooves all to work, save a part of their wages, buy a home and start an account in the savings bank.

"I wish to say for your encouragement that there is in various parts of the South a growing willingness on the part of representative Southern white people to recognize the best type of colored people. We see this in Georgia as Governor Northern goes up and down the Empire State of the South organizing Christian leagues on the ground that if the race problem cannot be solved by Christian people it admits of no solution. We see it in the earnest efforts of Dr. John E. White, a native of this country, in his attempts to bring about a better understanding between the races and particularly in the manly course that he pursued in the recent race riots in Atlanta. The broad discourses of Bishop Galloway, of Mississippi, and the statesmanlike utterances of Dr. Mitchell, of Virginia, as well as the numerous and kind public utterances of our own Governor Glenn, all point to a better and brighter day. We see it again in North Carolina where white and colored Baptists are meeting from time to time and holding conferences to establish better relations on the ground that the various problems that come from two different races living on the same territory can be solved only by men and women conferring and acting in the spirit of the Master. Nothing can possibly be done that will make the colored race more loyal to all that is beautiful and best in our civilization than the recognition on the part of the best white people of the South of colored men and women of merit and worth, and the condemning of the indolent and worthless, who, in every race are a menace to all that we prize in our civil fabric. May you, young men, as you go out into life set such an example that this recognition will come to you and that you may be the means of bringing it to all who are worthy. And finally may the blessed Master, for whose service and glory this institution came into being, make and keep you strong in every good work in church, and Sunday-school, in education and philanthropy, in missions and every other agency that makes for the spiritual, the moral and the economic uplift of the race, the community, and the world."

New Immigrant Record

NEW YORK, May 2.—All records for the number of immigrants arriving at the port of New York in a single day were broken in the twenty-four hours ending at 8 o'clock last night, 20,729 immigrants. The number exceeds by fully 5000 the previous high record. Nearly one-half of today's arrivals are from Naples.



A GROUP OF STUDENTS AT AMERICUS INSTITUTE, GEORGIA

Our Little Folks

All material in the nature of communications, reports, etc., intended for the department, should be sent directly to the one in charge, Mrs. Anna Sargent West, 26 Spring Street, Auburn, Maine.

Little Workers.

"We are workers for the master,
Willingly to Him we bring
Hearts and hands to do Him service
While our lips His praises sing
Little workers, happy workers,
Willing workers for our King."



LORENZO, WOOSTER AND ROBERT WEBBER, IVORYTON, COB.

The Three Stockholders



SOMETIMES people have a way of saying that missionary work is a stupid thing, and those who are interested in it are sober, long-faced, one-idea sort of folks. Now we don't agree to this at all, and you must know that the three boys whose pictures you see above are three rollicking, play-loving boys, who can talk Alaskan Orphanage in one breath and rejoice over their three shares in this good work, and be just as earnest at their sports the next minute as if there were no needy Alaskan boys and girls, and life was all one great jolly vacation season.

If you want to lead just the happiest kind of lives think of, and pray for and help with your gifts those who have never had the beautiful treasures of home and friends, that have always been yours and have never known the story of Jesus' love.

Wanted This Year.

Three hundred Life members as precious Jewels giving \$300 and \$1000 Annual members giving \$100, to pay the salary of a teacher in the Morron Indian Orphan's Home.

The Annual Merry-Making.

IT was a happy group of children who gathered in the vestry of the Baptist church in Winthrop, Mass., upon the afternoon of May 25th to celebrate the fifth anniversary of the Precious Jewels Band. 84 children and 44 mothers were present. A unique feature of the afternoon was the procession of little children as they marched around the vestry with their "Teddy Bears." Nearly every child carried one of these popular youngsters in their arms or in a perambulator. A very interesting program of music and recitations was furnished by the children. A few words were also spoken by the Corresponding Secretary, and the pastor Rev. F. M. White.

Little tables and chairs were provided for all the children, at the close of the entertainment, and simple refreshment was served, while the older people had tea and cake. Many mothers with their babies were present. The leader of this enthusiastic Precious Jewels Band is Mrs. F. W. Walsh, in her seventy-seventh year. She is "Ma Walsh" to all the church, and is the successful leader in all missionary enterprises, beloved by old and young.

A Happy Birthday



WE are very glad to print a letter from the President of one of our noblest Mission Bands. We have not asked permission, but we hope that the writer of the report will not object to our presenting a few facts, given by one of her friends, Miss A. M. Linscott, who has been an

officer of the band for seventeen years, in a letter accompanying the report.

"Miss Marion A. Bryant, the President, has been a member of the band since early childhood. Her mother has been treasurer of the Judson Society for many years, and her two grandmothers were also active members.

The little girl who named the band was Marion's older sister, who died about the time that Marion was born. The Almira Band owes its continued life to the constant interest of the lady whose name it bears."

And now we cannot, because of our own personal joy, refrain from giving the closing sentence of the letter, "We often use extracts from your Department in our meetings and have found them helpful and interesting."

CHARLESTOWN, MASS.

Dear Young People:—

I thought you would be interested to know that our band is to celebrate its 21st birthday the 11th of June, having been organized on June 11th, 1866.

The name by which we are known is the Almira Mission Band. It was named by one of our little girls, in honor of Mrs. Almira J. Byam, a Vice-President of the W. A. B. H. M. S. and who for about 30 years has been President of the Judson Missionary Society, connected with our church, which will observe its 65th anniversary June 5th.

The work of this band is for both Home and Foreign Missions. In the past years the band sewed at their meetings, but since 1890 it has been their custom to meet every second Sunday in each month, so of course no sewing has been done.

Our method of raising money has been by the distribution of mite-boxes from time to time, collections taken at each meeting, and sometimes by sales and an annual entertainment.

At least 600 children have been members of the band, and \$646 or more has been raised and expended by this little band. \$91 of this has been given to the Kadiak Orphanage at Alaska. We are in hopes that our band will prosper as well in the future as it has in the past.

Your friend in Christ,

MARION A. BRYANT, *President.*

The First Missionary Clock



ANY of you remember that a year ago last month there came into our pleasant corner a dear little Angora kitten, known as "Cosy Comfort Hunt." Perhaps you have turned once and again to look at the bright face, and the waving plume of which its owner seemed so proud. That "Cosy" was a missionary kitten was shown by the fact that he had a log-cabin mite-box all his own, into which went many pennies from those who loved him in and out of our household.

We are glad to give you his picture in a different position from that of last year.



"COSY COMFORT"

* We had often wondered if our little folks did really care for the pages of HOME MISSION ECHOES that are set apart for them, but when frequent souvenir postals came to "Cosy Comfort" saying that their senders desired an exchange for the postal bearing his picture and the simple rhyme that accompanied it which the ECHOES told them were going here and there among his friends, we knew for a surety that the

Baptist boys and girls of New England did watch for the coming of the paper. Indeed occasionally, a letter addressed to our little missionary kitten and containing a small sum of money for his mite box was received. All through the spring and summer months there was coming to our door begging for food and petting a homeless hungry looking kitten. How "Cosy Comfort," well housed and well fed, could be so ungracious to the pretty white faced stranger was a source of wonder



"IMPORTUNITY"

and regret. We fear, despite the mite-box growing heavier and heavier, he yet lacked something of the true missionary spirit—the joy of sharing with others the blessed things we have received in such abundance.

But there came a day when the dear little pet was laid under the over-hanging rose bush and the petals falling thick and fast and the one that had pleaded so long for a home was admitted with the name 'Importunity' as a reminder of the past months wherein he had pleaded so pitifully for a home and watch-care.

'And what of the mite-box,' you say, 'and our pennies that helped to fill it?'

Listen, and we will tell you. For months the little box stood waiting and wondering why we seemed almost to have forgotten it. We confess we did not want to tell you that "Cosy Comfort" was dead, but at the Annual Meeting in Cambridge when the Missionary Clocks were presented to us for extra gifts, a happy thought came to us. We would see how far we could fill one with the contents of the little log-cabin box, and so on our return home it was opened and speedily the spaces for the twelve dimes were filled, and there was a good balance. We believed the little folks would like to know that "Importunity" had, in his time, become our missionary kitten and would help to fill the second clock, and so the letters marking the hours are already more than half way round, and "Tunie," as we call him is setting a good example to all our little folks.

And by the way, perhaps those of you who have kept the ECHOES picture of last June or who have Cosy's souvenir postal would like to know that the contents of his missionary clock were the first to be sent to our Treasurer in Boston from any part of New England.

Now, my dear boys and girls, have you seen the Missionary Clocks, and if so, do you not want to try this summer and fill a lot of them with your earnings and savings? In many ways you can earn one hundred and twenty pennies that changed to ten dimes will fill your clock. If you have not seen the little devices send to Miss Davis for samples or enclose seven cents for postage and receive a dozen for your Mission Band or Sunday School class.